

that ought to be remembered, ' who believe
 that the safety of the constitution is consulted by
 encouraging an exclusive principle in the formation of the
 constituency of our third estate. It is not the supposed
 democratic character which it has assumed under the new
 arrangement — I wish I could call it settlement — that fills
 me with any apprehensions. On the contrary, I wish it
 were even more catholic, though certainly not more
 Papist.¹ It is its sectarian quality in which I discover just
 cause of alarm.² In genuine Toryism there is **no**
 shrinking;
 from democracy.

It is curious to observe that so difficult is it to destroy the original character and eradicate the first principles of human affairs, that those very members of the Tory party •who are loudest in upbraiding the Whig Reform Act as a democratic measure were simultaneously, and have ever since been, urging and prosecuting measures infinitely more democratic than that cunning oligarchical device. . . . No sooner was the passing of the Whig Reform Act inevitable, than the Tories introduced a clause into it which added many thousand members to the estate of the Commons. No sooner was the Whig Reform Act passed, and circumstances had proved that, with all their machinations, the oligarchy was not yet secure, than the Whigs, under the pretence of reforming the corporations, attempted to compensate themselves for the democratic increase of the third estate, through the Chandos clause, by the political destruction of all the freemen of England; but the Tories again stepped in to the rescue of the nation from the oligarchy, and now preserved the rights of eighty thousand members of the third estate. And not content with adding many thousands to its numbers, and preserving eighty thousand, the Tories, ever since the passing of the oligarchical Reform Act of the Whigs, have

i Disraeli's language in this tract is coloured in many places by the Protestant feeling which the Whig attack on the revenues of the Irish Church had aroused into activity; and his reconstruction of history had not yet been carried to the stage which we shall find it reaches in *Sybil*. James II. is still ' the Popish tyrant'; Lord Somers is held up to us as the model of a wise statesman; and the Revolution of 1688 is regarded as salutary and inevitable.

^a p. 100.

